

Death the sweetest Sleep,  
OR A  
**SERMON**  
Preach'd on the  
**FUNERAL**  
OF  
Mr. *WILLIAM HIETT*,  
Late C I T I Z E N of  
**LONDON.**

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By *Tho. Lye*, Mr. of Arts, and formerly Minister  
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*London.*

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*LONDON*, Printed by *J. R.* for *Thomas Park-  
hurst*, at the lower end of *Cheapside.* 1681.



## The Epistle Dedicatory.

To the worthily Respected. Mrs. *ANNE HIETT*,  
Relict of Mr. *WILLIAM HIETT* lately De-  
ceased.

CHRISTIAN FRIEND,

**T**his plain Sermon was lately Preacht, and is now Printed at your request. What you heard with your Ear then, you will now see presented To your Ey, with some few additions, which my Time then did not permit me To touch upon. It hath been Alwaies my judgment, That, when Ministers of the Gospel ar called forth To improve funeral obsequies, their proper Work is not so much To launch out into prais, and panegyric of the Dead, as to excite, and profit the Living. By this compas I hav endeavoured to steer in this discours. And herein, the judg of Hearts knows, my Heart, and Ey, and Aim were steadily fixt on the Spiritual, and Eternal Weal of that good Society, whereof, through Grace, I am an unworthy Pastour, and you, A becoming Member.

I told them then, and I tell you now, that the Time of our departure to our Beds of Earth was at hand, that we must all, certainly, if not sodainly sleep in the dust, and if so, may not the Blessed Moses his pathetick breathing be lookt on as a rational inference from that deep consideration. O that they were wise, that they under-

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stood

## The Epistle Dedicatory.

stood this, that they would consider their latter end, *Deut. 32. 29.* *That you ar not now to begin that great Work, I do not question, and do promise my self, that, in Gods strength, you will vigorously endeavour so to improve this fatal stroke, as, by it, the more To meditate on, and prepare for your last, lasting, endless end.* You well understand the great Work, and Busines, that you have yet To do, before you fall Asleep. -- It is certainly, so to liv, as that you may cheerfully welcom Death as a reconciled Friend, or believingly defy it as a conquer'd Enemy. To that end, you will go on more, and more To clear up your interest in that Christ, who hath Turn'd the worst of poisons into the Best of Antidotes, transform'd Death into sleep. To liv in the constant Acts, and Exercises of your Graces, specially Faith, Repentance, Self-denial, Heavenly-mindedness. To liv, whilst in, *Abov* this vain, fals, vexing World. To walk before God in Truth, and with a perfect Heart. And do but Ask your own experience, whether That be not the way to be in Heaven here, when even on A supposed Death-Bed. To have your Lamp so fill'd with Oil, so fairly trimm'd, and cleerly burning, as that when you com to die, you may have nothing els left to do, but to die, to die in Christ, to sleep in him, and, at his return, arise, and liv for ever with him. That thus you may resolv, and do, thus liv, and dy, both is, and shall be the fervent praier of

Clapham, Aug.  
15th. 81.

Your sympathizing  
Friend and Pa-  
stor,  
Tho. Lye.



## JOH. II. II.

### *Our Friend Lazarus sleepeth.*

**T**hese Words are an *Affirmativ Proposition*, delivered by our blessed Saviour, wherein we note

1. The *SUBJECT* of it, or the *Person* spoken of, who is here described, by his *Name*, (a) *LAZARUS*, with his *Relation*, <sup>(a) in Heb. E-</sup> *leazar.* a *FRIEND*, *OUR* Friend.
2. The *PREDICATE*. *Sleepeth*. Our Friend *Lazarus* sleepeth.

First, As for the *Subject*. *Lazarus*, *OUR* Friend. Not *My* Friend, but *Ours*. q. d. Behold, my dear Disciples, I, who am your Liege *Lord*, and *King*, do yet stoop so far, as To own you not only for my *Servants*, and *Subjects*, but for my *FRIENDS*, and faithful *Lazarus*, tho' now dead, to be my *Friend*; I am indeed *your* *Friend*, and ye are *my* *Friends*, and so was *Laza-*

*rus, whilst Living, my Friend, and your Friend. Our Friend Lazarus.* From hence I infer

I. *That there is A Mutual Friendship, a dear and intimate Lov betwixt the Lord Jesus and tru Believers.* 'Twas so betwixt Christ and Lazarus. *CHRIST* was certainly a Friend to *Lazarus*. Both his Sisters attest it. *Lord, he whom thou lovest, is sick*, ver. 3. The Evangelist averrs it, *Jesus loved Lazarus, v. 5.* and the Jews, from his melting Tears, and yerning Bowels, conclude it, ver. 36. *Behold, how he lov'd him.* And that *LAZARUS* lov'd Jesus, abundantly appears from his friendly *Converse*, and *Communion* with him, his friendly *treats and entertainments* of him. Christ did often eat of his *bread*, and drank of his *Cup*. That *BETHANY*, which, by *Lazarus's Death*, may justly now be stil'd an *houſe of Sorrow*, was, in *Lazarus Life-Time*, to Christ a real *BETHLEHEM*, an *house of bread*. And so it was, and is betwixt the Lord, and all Tru Believers. *ABRAHAM* is stiled the *Friend of God* by *Jehoshaphat*; 2 Chron. 20. 7. and Jam. 2. 23. becaus of his firm *Covenanting*

venanting, and frequent *Communion* with him : and *GOD* owns him as his Friend.

*Isa. 41. 8.* The like doth Christ our Lord.  
*Henceforth I call you not servants, but friends.*

*Joh. 15. 14, 15.* This friendship is (b) *Mu-*  
*tual I lov them, that lov me.* *Prov. 8. 17.*  
*My Beloved is mine, and I am His.* *Can. 2. 16.*

<sup>(b) Jer. 31. 33.</sup>  
<sup>& 32. 38, 39.</sup>  
<sup>Zec. 13. 9.</sup>  
<sup>Hos. 2. 23.</sup>

From hence Learn.

1. *The heighth, Ela, Zenith of a Tru Believer, a clod of dust, and sin, his Exaltation, that, as the Son of God is not ashamed to call him Brother, so both Father and Son are pleas'd to own and embrace him, as a Friend.*

2. *The infinit stoop, and condescension of the Lord Jesus, who, tho' he thought it no robbery, but rather claims it as his just Prerogative, to be equal with God, judges it no disparagement, to match himself with weak, and wretched men. Our Friend Lazarus.* Friendship be-speaks a kind of (a) *Parity.* There may be (c) *Amicitia est inter pares.* lov, where there is the greatest inequality. Lov descends. But Friendship either finds, or makes an *Equal.*

II. *That All those, that are Tru Friends to Christ, are mutually loving Friends each to other.*

Not my Friend, but *OUR* Friend, saith the Text. Not a Friend to me only, who am the *head*, but To you also, and *all*, that are like you, living Members of the Mystical body. The holy *Ephesians*, that had true Faith in Christ, had a sincere lov to *All the Saints*. Eph. 1. 15. So had the *Colossians*, Col. 1. 4. The Beloved *Discipl* assures us, 1 Job. 4. 20, 21. that 'tis impossible to lov the Father, or his Eternal Son, if we lov not his adopted Children. The Mutual lov of Saints is the very *badg, livery, xerthetoy*. *Distinctiv Character* of a Tru Discipl. By this shall all men Know, that ye ar my Discipls indeed, if ye lov one another. Ecce, ut *Christiani* se *mutuo* diligent, was the blessed *Elogy*, the convinced Heathens gav the *Warm* Christians of Old, who, were they now aliv, would see too much reason to decry, yea condemn the frozen hearts, and yet *distemperd* heats of the shallow Professors of this divided Age.

We hav dispatcht the Subject; proceed we to

Secondly, The *PREDICATE* of our Saviours Assertion-, *SLEEPETH*; i. e. is dead. The Apostl makes use of that, which

which we call an *Euphemismus*. By a *soft expression* hinting that, which is of a more *harsh* signification. So, to *depart* hence, is *To Die*. The Syriack Version renders it שׁכֵּן, *jacet, cubat, decumbit*, is *Laid down to sleep*; to *rest* himself on a bed of *Earth*, on a pillow of *Dust*. So the word is used, <sup>2 Sam. 7. 12. &c</sup> Isa. 14. 8. and interpreted by the Septuagint.

But our Lords own *Mouth* is his Best *Commentary*. What he Here calls *Sleep*, ver. 13. 14. he most *expressly*, ~~magno~~ i. e. most plainly, without a *Metaphor*, calls *Death*, ~~etiam~~ *is dead*.

From hence we gather This Note, That Obs. *A Tru Believers Death is a Sleep. A sweet, a Blessed Sleep.* Not a *Natural* sleep, such as that Mat. 28. 13. is. Luk. 22. 45. *Act. 12. 6.* of this the Discipls misundertood the words of Christ, ver. 12, 13. of this Chapter. But a *Metaphorical* sleep. Our *Sleep* here is but a *shorter* Death, and our *Temporal* Death but as a *longer* sleep. None can Know the Estate of Life or Death, so well as our Blessed Saviour, who is *Lord* of Both. It is enough, that he tells us, that *Death* is no other than *Sleep*.

*Quest.*

*Quest.* But, *What is That, that is said to sleep in Death?*

*Gen. 3. 19.*

*Almondo a via.  
My body dies,  
my spirit lives.  
The day of death  
to the body, is the  
birth of Eternity  
to the Soul.*

*Sol.* 1. *Negatively.* Not the Soul, after its departure from the Body, No: The Bodies of men indeed, after Death, return to the dust and see corruption, *Act. 13. 36.* But their Souls having an immortal subsistence, and vivacity, neither die, nor sleep, but immediately return to God that gave them, *Eccl. 12. 7.* The Souls of Believers ar, at their Death, made perfect in holiness, *the spirits of just men ar then made perfect,* *Heb. 12. 23.* and do immediatly pass into glory. So our Blessed Saviour assures the penitent Thief, that that very day, he, *i. e.* his Soul should be *with him in Paradise,* *Luk. 23. 43.* and *Paul Knows,* that as soon as ever his Soul departs out of his body, *it will be with Christ,* *Phil. 1. 23.* and that, when this our *earthly house* of this Tabernacle is *dissolved,* the Soul hath *a building of God,* an house not made with hands, *Eternal in the Heavens.* *2 Cor. 5. 1. 6. 8.* That, as soon as we ar absent from the Body, we ar *present with the Lord.* **Not the Soul then, but**

**2. *Positively.***

2. *Positively.* The (a) *Body*, that, and (a) *Mat. 27.52*  
 that only is said to *sleep*. This Metaphor  
 of *sleep* applied to Death is taken from the  
 Body only. Now the great *Resemblance*  
 between a Believers (b) *Death*, and Sleep (b) *o Savall G.*  
 appears in *four* Things. *o G. vπν G.*  
*Plat.*

1. From those many *Synonymical Texts*,  
 that do all with one Mouth *Ecco* to this  
 Truth. David *slept with his Fathers*, 1 *Kin.*  
 2. 10. Solomon; 1 *Kin.* 11. 43. *Asa, Je-*  
*hoshaphat, Hezekiah.* 'Tis *Pauls* usual *Idiom*,  
 to call death, *sleep*; 1 *Cor.* 7. 39. and  
 11. 30-- and 15. 6. 18. 20. 51-- *a sleep*  
 in *Jesus*, 1 *Thes.* 4.13, 14, 15-- Since the  
 Fathers *fell asleep*, 2 *Pet.* 3. 4, *the sleep of*  
 death, *Psal.* 13. 3. Thus the *Protomartyr*  
*Stephen* his *Death* is *exprest*; *exsouλθη*, *He* *Act. 7.60.*  
*fell asleep.*

2. From those *Terms*, that are given to  
 the *Saints Graves*. They are call'd their  
*Beds*. *They shall rest in their Beds.* When *1a. 57. 1,2.*  
 a Believers *Work* is done, all he hath to  
 do, is to go to *Bed*, and take his *rest* on  
 his *Bed*, not of down, but *dust*. Hence  
 the places of the *Saints Burial*, both in  
*Greek, Latin, French, κοιμητεια, Dormitoria,*  
*Cemiteres,*

Cemiteres, i. e. sleeping places. As in Dutch, *Gods-acre*, becaus bodies ar only sown there, to be rais'd again, which the *Heb.* express with a greater Faith, by calling the *Grave Beth-chaim, the house of the Living.*

3. From that which is *Contrary to Death*, viz. *Resurrection*. It is call'd *An Awaking*. When I *awake* with thy Likenes. Many, that *sleep in the Dust*, shall *Awake*; Dan. 12. 2. To allude only to that Isa. 26, 19, 20. *Awake*, and sing ye, that dwell in the *Dust*.

4. From that notable *Parallel*, that most clearly runs betwixt *Sleep*, and *Death*, which, say judicious Divines, appears *principally* in two things, *Rest*, and *Resurrection*.

1. *Rest*. Sleep argues *Rest*, at least it *tends* to it, and *disposes* for it. They shall

(a) *ut somnus mortis, sic lectus imago sepulcri.* (a) *Beds*, Isa. 57. 2. Sleep on now, and take your *Rest*, Mat. 26. 45. When

A Believer dies, he goes to his *Rest*, to a sweet *repose* in his Bed of Earth, *Warm'd and Perfum'd* for him by the precious *Body* of his Lord, and Saviour. A *fivefold Rest*, from Labour, Troubl, Passions, Sins, Temptations.

1. *From Labour.* This Life is the day of the Saints Labour, and Working, his Death is the Night of his Resting. The Sun ariseth, and Man goeth forth *To his Labour* till the Evening. *Pf. 104. 23.* When the Sun of A Believers Life ariseth, he goes forth to his *Labour* till the *Evening of Death.* Till Evening, but no longer, for then he shall *rest from his Labours.* *Rev. 14. 13.*

A Christian here is like *quick-silver*, which hath in its self a *principl of motion*, but not of *rest*, is never quiet. His Life is a *continued motion*, his Death a *continued Rest* ? Here as a *Ball* upon the *Racket*, as a *Ship* on the *Waves*, a *Strong man* in his *Race*, Death brings him *To his Goal*, to his *Port of Rest.* This life is but *nois*, and *tumult*, Death is *silence.*

2. *Troubls, sufferings, oppressions, and these either publique or private.*

I. *Publique.* The Lord foresees a *storm* of Blood, and Wrath to com, in mercy, he *houseth* A Believer, before the *Storm* falls. As the *Egyptians hous'd* their Cattle and Servants, before that *dreadful thunder*, and *hail* came. *Merciful men are taken away* <sup>*Exod. 9. 20.*</sup> <sub>*1sa. 57. 1.*</sub>

*Vidas Breffus:*  
If Gods Spirit  
say Tru, I shall  
strait rest from  
my Labours :  
my Soul is even  
taking Vving  
to fly to her  
resting place.

from the *Evil* to *com.* This the Lord is  
pleas'd To promise, as A gracious Answer,  
and Return, To *Josiah*, *praiers*, *tears*, *Hu-*  
*miliation*, *reformation*; *viz.* that he shoud  
be gathered to his *Grave* in *peace*, and that  
his *eies* shoud not see all the *evil* which *God* would  
bring upon *Jerusalem*. 2 Chron. 34. 27, 28.

II. *Private and Personal.* Man is born to  
*Troubl*, as the *sparks* fly upward. *They, that*  
*will liv Godly, must suffer persecution.* *Afflicti-*  
*on* is the *Lot* of *Gods Israel*. This *World*  
ever was, and ever will be *An Egypt* to  
the *Saints*, and here they must expect to  
find most *cruel Task-masters*. This *Life* is  
so full of *Trouble*, that 'twas the *Observa-*  
*tion* of *Jerom*, an *Antient Father*, and the  
*Resolution* of the *3d. Toletan Council* con-  
cerning *Christs weeping over Lazarus*. *Joh.*  
*11. 35.* That it was not so much becaus  
he was *dead*, as becaus he was to be *raised*  
up again, *to feel the burthens, and afflictions*  
*of this Life*. *Gods Jonahs* find this *Life* to  
be a *stormy passage*, *A tempestuous Sea-*  
*Voiage*, wherein they meet with many  
*Whales*, many *Leviathans*, *Death* sets them  
safe on *shore*, puts them into *safe harbour*:  
whilst

*Christus non  
ploravit Lazarum  
mortuum,  
sed ad hujus vi-  
tae arumnas plor-  
avit resuscitan-  
dam.*

whilst here, the *Archers* sorely griev Gods  
Saints, shooat at them, hate them, draw  
out their Swords after them, strong *Bulls*  
*of Bashan* beset them round ; the *Plowers*  
plow upon their backs, they make long  
their *furrows*, But *there the weary is at rest*,  
*Job 3. 17.* There the wicked cease from  
troubling. No need now to fear A *Gard-*  
*ners Prison*, *Bonners Stocks*, or *Cole-house*,  
nor a flaming *Smithfield*. Here Gods *Peter's*  
no more dread the *Cross*, nor *Paul's* the *Ax*,  
nor *James's* the *Sword*, nor Gods *Elijah's* a  
cursed-painted *Jezabels* bloody *threats*. In  
A *Word*, the whol Army of Gods *Noble*  
*Martyrs*, are here past all fear of halters,  
racks, wheels, *stakes*, gibbets, the most ex-  
quisite *Torments*, that either *PAPISTS*, or  
*DIVELS* can invent, or are ready to in-  
flict.

3. From *Passions*, and inward perturbations,  
*griefs*, *Anxietys*. Here in this Life, the Be-  
lievers pulse beats slow, and faint, his heart  
pants, his eies *moisten'd*, and his cheeks *blub-  
ber'd* with tears ; you may read the *Anguish*  
of his Soul in his *Countenance*. But in *Death*  
every tear *dried up* in the eye, *wiped off* the

*Lucius to turbi-  
cious*, I thank  
you with all  
my heart, that  
by death will  
free me from  
wicked Gover-  
nours.

*Cyprian*, God  
be blessed for  
this Goal deli-  
very.

*Babylas*. Now  
will God wipe  
away all Tears.

cheek, *All sorrow, and sighing flown away,*  
*Rev. 21. 4.* The Saints *Baca* is turned into  
 A *Berachah*, sighing into singing, misery in-  
 to mercy.

*Pic. Mirand.*  
 Death is wel-  
 com, not so  
 much as an  
 end of Troubl,  
 as of sin.

4. *From sins, iniquities, corruptions.* Whilst here, the poor *sin-pester'd* Saint cries out of the *Law in his Members, warring against the Law of his mind, against the body of sin and death.* You may hear his out-cry as of a person on a *Rack. Rom. 7. 23, 24*--But now he, *that is dead, is freed from sin, Ro. 6. 7. 1 Pet. 4.* 1. Not the least *spot or wrinkle left* in his Soul. *Eph. 5. 27.* Not one *Agag* spared alive. Every *Egyptian* not sprawling, but *stark-dead* upon the shore. The end of a Saints *Living* is the *Non ultra* of a Saints *sining*. With this, that good *Martyr* held up his head, when he encouraged his fellow with telling him, that my Lord of *London*, (he meant that *BLOODY* Butcher *Bonner*) was sending of them there, *where they should sin no more.*

5. *From Temptations, assaults, trialls, combates, Satans winnowing, &c.* Not an *Adam*, no not in the *Paradice* of the *Church*, but hath an *Eve* in his bosom. *Chast Joseph at taqu'd*

taqu'd by a *Potiphars-Wife*. A Messenger now and then from the lowest pit to buffet <sup>2 Cor. 12. 7.</sup> us. A damp arising from Satans deepest Mine, to choak us. *Anakims To Wound*, Daughters of *Heth* to Troubl, Daughters of *Midian* to Allure us. Snares, *Ginns*, Traps, *Limetwiggs*. Satan going about like a roaring <sup>1 Pet. 5. 8.</sup> Lion, seeking whom he may devour. This world is the poor Saints *Gymnasium*, *Arena*, *Wrestling*, *place*. And Tho' It be the Saints *Honour* at length to Conquer, yet It is, and cannot but be the Saints *Troubl*, thorn, *pain*, so long to *Conflict*. But now Death puts the Saints into so peaceabl an *Estate*, as that he is not only without *foil*, but *fighting*. Not only the *Accuser*, but the *Tempter* of the Brethren is *cast out*, *Rev. 12. 10.* Thus we see The *Paralel* betwixt sleep, and death with Respect to Rest. Let us see next, how they suite in

2. *Resurrection, or Awaking.* Natural Sleep is not *perpetual*. We sleep, and awake again. Believers, tho' they *sleep*, they shall *arise* again, as men, awaken'd out of *sleep*. This is expressed in the Words immediately following our Text. *Our Friend Lazarus*

Lazarus sleepeth, but I go to awaken him out of sleep. i. e. to raise him from the dead. The Apostle Paul is much upon this Metaphor; see 1 Cor. 15. 18, 20, 51, 52. Thy dead men shall live, together with my dead body shall they arise. Job 19. 26, 27. Although after my skin, worms destroy this body, yet in my flesh shall I see God, &c.

Death may, yea, shall prevail over the whole outward Man. Death spends both skin and reins; swallows up both flesh and bones, And yet for all this, this Total Consumption of the Body of Man, is no impediment, no barr in the way of Faith, to stop us from a firm Belief of our Resurrection. As Death shall triumph over Jobs Body, so Jobs Faith triumphs over Death. *He, that believes in Christ, yea, tho he were dead, tho' totally corrupted, and consumed, yet shall he live again.* John 11. 25.

I have done with the proof of our Point, the Improvement follows.

*Use 1. Of INFORMATION.* Is Natural Death a sleep, and no more, hence 'tis easy To inferr not only the Truth of

Truth of that great *Articl* of our Faith, the Resurrection of the Body, but the facility and easiness of Accomplishing it.--- After Natural sleep men use to awake again. So, after Death, the Bodies of men shall be awaked: i. e. rais'd up out of their Graves to life, at the last day. And 'Tis most just, that those *Bodies*, which hav been the Souls *Co-partners* in doing good, or evil, should therefore *participate* in the reward, and punishment: which cannot be done without a Resurrection. But the *white* I aim at here, is the *facility* of the Accomplishing it. How easily is a living man awaked out of a shallow slumber, or deep sleep. Much more easy with God by his Almighty power, and voice To *revive*, and rais the dead at the last day. 1 *Thes.* 4. 15, 16, 17.

*Use 2. Of TERROR* to, and mourning over unregenerate, unbelieving, impenitent ones, living, and dying in their sins, and lusts. Poor wretched Creatures. 'Tis Tru, you must dy *certainly*, and you may dy *speedily*: but Know, that your Death is but

You must  
wake again, and  
when you  
wake, you will  
a-wake dead-  
fick.

but *A sleep*. Those Bodys of yours must hereafter be awaked and rais'd out of your Graves at the last day ; and united again To the Soul, that both *Souls* and *Bodies* may be cast *together* into Hell Torments for ever. *Job. 5. 27, 28. Mat. 25. 33.* Oh how well were it for such, if their *Souls*, and *Bodies* might utterly perish, and be abolished, by Death, as the *Bodies* and *Souls* of Brute Beasts. How happy is *A dead Lion* abov An *ever-living-or-rather-an ever-dying* damned-unbelieving *Caitif*.

*Use 3. OF SUPPORT, AND CONSOLATION TO SOUND Believers : Precious Souls !*

1. You complain of *sad* and *unpleasant* lives, of *dark* and *gloomy* daies, of *black* and *restless* nights. Cheer up ye beloved of the Lord, and know, that the time is shortly coming, when ye shall lie down quietly in your *Beds*, and not have one *waking moment*, or *distracting dream*. When once you are gone down to this bed, *the grave*, when the *Curtains* of *darkness* ar drawn about you, you shall never open your eies

ies any more till the *Morning* of Eternity dawns, and breaks forth in lustre on you. Behold to your Everlasting comfort, That, which is To others φοβερῶν φοβερώτατον. A *King of Terrors*, to you is the King, or chief of Comforts. what is *DEATH* to others, is but A *SLEEP*, a sweet sleep to you. You may safely play on the Hole of this *Aſp*, on the Den of this *Cockatrice*; nay handl this *Aſp* it self. This Death that was once A Serpent is now none, or if it be, 'Tis a Serpent without A *Sting*. T' hath left its sting in the side of Christ. 1 Cor. 15. 55, 56, 57. What that foolish *Agag* cracks out *faſtly*, you may, in holy Triumph, cry out, *Truly*, surely *The bitterness of Death is past*, 1 Sam. 15. 32. See how Death it self is even *embalm'd*, and clothd in such soft, and *ſilken* Language, that It carries even A *sweetneſſ*, and beauty in it. 'Tis A *ſleep*, no more than A *ſleep*.

2. Sleep, tho' it *chains* up the ſenes for a Time, yet it *diſſolvs not* the union between the Soul, and the Body. So, neither doth Death, the *Spiritual*, *myſtical* union betwixt Christ and *Tru Believers*; nor indeed be-

twixt Believers themselves.

I. Not between *God in Christ*, and *True Believers*, Tho' *Abraham*, *Isaac*, and *Jacob* be dead To others, They are not so to *God*, *Mat. 22. 32.* *God is not the God of the dead, but of the living.* The Relation of *God* to *Abraham*, and of *Abraham* to *God*, was as strong, *when dead*, as living. The Sleep of the Wife breaks not the *Marriage Knot* between her, and her Bridegroom. The union betwixt *Christ* and Believers outlives Death. Tho' Death triumphs over the *Natural* union between the Body and the Soul, yet not over the *mystical* union between the Soul and *Christ*. Let them liv, they liv in, and to *Christ* : Let them dye, they die to, and sleep in *Christ*. *1 Thess. 4. 14. Living, and Dying, they are the Lords.* *Ro. 14. 8.*

II. Nor yet between Believers *themselves*. As *Faith* is the *Evidence* of things not seen, that are *future*, So It is a clear *Reflection* on things, that are *past*. By *Faiths* ey we may easily look on the pale face of the first *Martyr*, and with *Faiths* ear, Tho' he be dead, yet hear him speaking. Is a *Godly Sarah*

Sarah dead, 'Tis possible for her surviving spiritual *Daughters* to converse with her, as tho' aliv, mark her outward *dress*, her inward *ornaments*, how she Trusted in God, and obeyed her Husband. 1 Pet. 3. 1. to 7. There is not A Saint of God that dies, but leaves A *glass* behind him, in which, when ere you pleas to be Truly serious, you may behold their face, and conversation. The succeding *Jews* did so nearly converse with *Jacob*, that was dead 2000 years before, that they thought themselfs to be present with him, and his God at *Bethel*. Hos. 12. 3, 4. By his strength he had power with God, yea he had power over the Angel, and prevailed. He found him in *Bethel*, and *there he spake with us*. The Holy *Examps* of the dead, what ar they, but the Spiritual, lively *monuments* of the Spirits of just <sup>Heb. 12. 23:</sup> men made perfect, now living.

3. *Sleep is A refreshing, reviving Enjoyment.* A man lies down in *weakness*, sleeps, and rises up in *Strength*. Like A *Giant*, refresht with Wine; mounts up like an *Eagl*, runs and is not *Weary*, walks, and faints not: 'Tis Reported of *Antæus*, A *Giant* of *Italy*,

that as oft as he was *weary*, he would but *touch* the Earth, and immediately he re-bounds, and rises with renewed strength. The Death of a Believer, is like the Death of a *grain of Corn*. It dies, only to *spring up* in more lustr, beauty, fruitfulness. *Job. 12. 24.* *if It dy, it bringeth forth much fruit.* As by *sleep* A Believers Body is *refresht*, so by Death his Body is *refin'd.* *1 Cor. 15. 42, 43.* It is sown in *corruption*, It is raised in *incorruption*. It is sown in *dishonour*, it is raised in *glory*. It is sown in *weakness*, It is raised in *power*.

*W*e. 4. *OF EXHORTATION TO TRU  
BELIEVERS in General, Is your Death  
no more than a sleep?*

1. *Away then with all inordinate, immoderate, (a) Heb. 2. 15. rate, slavish, sinful (a) fear of Death.* 'Tis *Job 18. 14.* Tru, Death to Nature is the *King of fears*, and it hath its poisonous *sting*, with which it will wound the wicked, whom it *ushers* into Hell. But now To *prop* you up against this sinking fear of Death. Know, 'Tis no worse to you, than *FALLING ASLEEP*. Even Gods own peopl ar too too much like *foolish*

*foolish Children*, afraid to put off their cloaths, and go to bed in A dark Chamber. All this while, we utterly mistake the case of our *dissolution*. We take it for An *Enemy*, it provs a *Friend*: There is no littl *pleasure* in that, wherein we suppose the greatest *horror*. Who is afraid, after the weary *toiles* of the day, to take his *rest* by night? Or what is more *refreshing* to the *spent Traveller*, then a sweet *sleep*. It is our *infidelity*, and *unpreparedness*, that makes Death any other than *advantage*! I grant indeed, A bloody *Cain*, A foolish *Nabal*, an *Apostat Saul*, An intemperate *Felix*, and that *Ranting* company mentioned, *Rev. 6. 15, 16.* may justly fear Death. The Conscience of Unregenerate men brings in A black *Bill of Inditement* against them, and convinces them of *Rebellion* against their Lord and Soverain: and then no wonder, if, as arraigned and condemned *Malefactors*, they live in continued fear of the *Ax*, or *Gibbet*. 'Tis no wonder, If their *evil Conscience* be To them like the *hand-writing* on the Wall to A Carousing *Belshazzar*, *Dan. 5. 5, 6.* and makes their countenance to change, *to caus the*

the joints of their loins to be loosed, and their Knees to smite one against another. But Believers, Through infinite Mercy, That's not your case. Death to *you* is not A summons To Eternal Death, but A gentl Lullaby, and softer *Hush* To A Sweet sleep, and that in order to A Resurrection, An Awaking to An Eternal Life.

2. Adore, bless, lov the Lord Jesus for his infinite lov, and mercy To you, and All other found Believers: in that, by his Painful, shameful, Accursed Death, he hath pluckt out the sting of Death: and alter'd both its Name, and Nature. That, which once was death, is now but A SLEEP. A Cooling, A refreshing shadow of Death, and no more. *Heb. 2. 14, 15. 1 Cor. 15. 55, 56.*

3. Carry it so, while you liv, that your Death may be A sleep, A sweet sleep, when you die. *Eccl. 5. 11.* The sleep of A Labouring man is sweet. The sleep of A diligent Servant, of A Laborious Husbandman, of A painful Tradesman, O how sweet is it? Oh then my dearly Beloved, whilst you are yet awake in the World, *ply* your *oar*, follow the

the *plow*, work, and work *hard* for your God, be stedfast, unmovabl, *alwaies abounding in the Work of the Lord*, for as much, as ye know, that, as your labour shall not be in vain, so your sleep shall be sweet in the Lord. The Lord will giv you sleep, as his beloved, *Psal. 127. 2. Pro. 3. 24. Psal. 3. 5. and 4. 8.*

*1 Cor. 15. 42.*

To make this sleep *sweet* indeed, I would offer these 2 things.

I. Carefully avoid *Those things, that distract sleep.* I do but allude. Reflect we back on *Eccl. 5. 12.* The sleep of the Labouring man is sweet, But the abundance of the Rich will not suffer him to sleep. Take heed, that the abundance of your *Wealth*, with the many cares, *busineses*, and fears, *troubles*, which are consequent thereupon *Gen. 41. 19. Pro. 3. 10. Luk. 12. 16, 17.* --- *12.* the fatnes of diet, *gluttony*, and excess of *delicious* fare, cause not such Distempers, as may hinder your sleep on your Beds, or distract it in your Graves. I question much, whither *Dives* his every day *sumptuous* fare, did not *rise* in his stomach, after he was dead. *Luk. 16. 19.* *Abraham* seems

seems to *throw it* in his Dish : v. 25. Take heed therefore to your selves, as you would hope to sleep undisturbed then, that your hearts be not over-charged with *surfeiting*, and *drunkenness*, and the *cares* of this life Now. Luk. 21. 34.

II. Sincerely follow the *Blessed David home*,  
To his *Sleeping Room*, Tread in his steps,  
imitate his *Nobl Exampl.* Read the lovly  
*Epitaph*, which the Holy *Paul* hath as it were  
written on his *Tomb*. A&lt; 13. 36. *Da-*  
*vid serv'd his Generation* by the Will of God,  
and then fell *Asleep*. He serv'd his *GENE-*  
*RATION*, before he fell *A sleep*. Remem-  
ber, Remember, Dear Brethren, and for-  
get not, *David* thought it not *Enough* To  
serv his *Generation*, when he *actually* fell  
asleep, by letting fall som few ears, or  
*gleanings* then : No, No. *David* served his  
*Generation*, dispatcht the greatest part of his  
Work, and then *sweetly* laid him down To  
Rest. O that High, that *Honourable*, that  
*Heavenly*, that *God-like* frame of *Spirit* of  
living in, and dying for the *service* of our  
*Generation*. This, if any thing in the *World*  
makes *Saints* to be like *David*, Men *after*  
*Gods*

*Gods own Heart.* How precious is the memory of that Blessed *DORCAS*? How doth she shine as the *Moon* among the Stars, she, that was so full of good works, and alms-deeds which she did! she, that left so many *Coats and Garments* for the poor, which she made, whiles she was yet living. *Act. 9. 36, 39.* Oh 'Tis *Wisdom*, as well as *Charity*, *To make your OWN Hands*, your *Executors*, and your *OWN Eyes*, your *Overseers*. Do good, All good, I had Almost said, Do All your good, whilst you liv. I own it, Brethren, I own it for A great, and serious Truth. *If any man provides not for his own*, especially for those of his own House or Kindred, *he hath denied the faith, and is worse than an infidel*. Charity, Regular charity, must, and ought to begin at Home. But it must not stop, and center There. That *Stomach*, that greedily takes in food, merely to satiate, and glut its own appetite, and not to transmit the digested food to the needy Parts, would quickly prove not so much A *MEMBER*, as A *MONSTER*. 'Tis Tru, You Ar *Husbands*. As such, next to God, your dearest *Wives* must hav your

*Hearts.* You ar *Parents*. Next to Wives, your Hopeful, obedient *Children* must hav your *Bowels*. You ar *Brethren*, and Sisters, and have neer, and it may be poor Relations. These do All put in for A Christian *share*. But then know, My Brethren, you hav *OTHER* Relations, which ar as near, and dear To God, to Christ, To the *Spirit*, as Wives, Children, Kindred ar, or can be to you! Read, and read again. *Mat. 12. 50.* And look, what e're you do to, and for these, is *filed up*, and registred, and shall be brought forth and *proclaim'd* at the Great day of Account. *Mat. 25. from 35, to 41.*

'Tis your *GENERATION*-Work. I am now pressing you to dispatch before you fall Asleep. You profess your Selvs not *Nominal*, but *Real* Sons of the *Tru-Church*, your Spiritual Mother, if so, let me Be-speak you in the words of our Lord To his Belov'd Discipl, *Joh. 19. 27.* *Behold your Mother.* Behold I say, and see, whether there be *any sorrow* like unto her sorrow, which is don unto her, wherewith the Lord, your displeased Father, hath *for your sakes, and sins, justly afflicted her* in

in the day of his fierce Anger : *Lam. 1.12.*  
 Fix your ey upon her, and let your ey affect  
 your *Heart*, and do, as your *Everlasting Fa-*  
 ther did, when he was just preparing him-  
 self to his last sleep. *He beheld Jerusalem,*  
*and wept over it. Luk. 9. 41.* Methinks I do,  
 and surely you cannot but hear the Dole-  
 ful Groans of the sinking, dying Church,  
 piercing not our *ears* only, but *hearts*, in ho-  
 ly *Jobs Soul-stabbing Dialect*, Hav pity upon  
 me, hav pity upon me, O ye my Sons,  
 Daughters, Friends, for the *hand* of God,  
 the *paw* of Satan, the *fangs* of Antichrist  
 hav touched, wounded, stab'd me. *Job 19. 21.*  
 As *SUBJECTS*, your Generation Work is  
 To Giv To *Cesar* the things that are *Cesars*,  
 and as *Godly Subjects*, To *GOD* the things  
 that are *Gods*. As *CITIZENS*. O pray for *Luk. 20. 25.*  
 the Peace of this our English *Jerusalem*,  
 poor *LONDON*. They shall prosper,  
 that lov Her. Endeavour to your utmost,  
 that Truth, and peace, and piety may be  
 within her Walls, and your Houses, and  
 Prosperity within your Palaces. *Psal. 122.*  
 6, &c.

As *WEALTHY CITIZENS*, O be wise

E 2

<sup>1</sup> *Tim. 6. 18.*  
 Rich in good  
 works, ready  
 to distribute.

Merchants, and think not much To Exchange your *Bristol*-stones for Tru *Diamonds*. Make you friends of the Unrighteous Mammon. Luk. 6. 19. Do you see any poor desolate *Widows*, be you *Husbands* To them ; any perishing *Orphans*, be you *Fathers* to them ; any lean, meager, honest, industrious, poor *Houskeepers*, do not suffer them to starv for want of *Bread*, or *Work*. This, this is your *GENERATION*-Work, To the speedy and faithful dispatch whereof, what mighty Encouragement Hath the *Father of All your Mercies* given you in that grand *Text*. *Psal. 41. 1, 2, 3.* I could wish it *engraven* with the point of a Diamond on every wealthy *Citizens* *door* or *glass*, or *heart* in *London*. He, that hath promised To strengthen thee on thy bed of Languishing, yea, To make all thy bed in thy sicknes, will certainly not fail after Death, To Turn thy bed of Dust into A Bed of Down.

3. Is A Believers death A sleep ? This should teach us immediately to prepare for Death. To be alwaies ready. Sleep creeps, steals upon us in a *moment*. Be praierful. Be watch<sup>g</sup>

watchful. 'Tis our Saviours great advice. *Luk. 21. 34, 35, 36.* Your sleeping by day is very like to prevent your sweet sleeping by night. Keep up in your Spirits a *present PREPARED posture* for natures dissolution. See, that you have not your *Oil* to buy, when 'tis *To burn*. Remember the 5 foolish Virgins. Let your *Lamps* be both *Lighted, and Trim'd, and burning.* Your Lord coms in an *hour, that you look not for.* *Mat. 24. 44. and 25. 16.* Paul was *ready, i. e. prepared* to be offer'd up. *2 Tim. 4. 6.* Job is ready, and prepared. *All the daies of his appointed time waiting, till his change com.* *Job. 14. 14.* Set your houses, and hearts in order. *Isa. 38. 1.* Never rest, till you have gotten a *Well-grounded assurance* of your real interest in Christ, and of your *undoubted title to Heaven* through him. *Fight the good fight.* Keep the Faith. Be indeed dead, mortified, *crucified To the World, and all in it.* Then may you with Paul, in an *Holy Triumph, set your Foot on the Head of This stingless Serpent,* *1 Cor. 15. 55. 2 Tim. 4. 7, 8.* and breath forth your Soul into your Gods *Bosom,* in the *Swan-like Song of good old*

old Simeon. *Domine, nunc dimittas. Lord, now  
Letteſt thou thy Servant depart in peace,* and  
sleep and rest in peace. *Luk. 2. 19, 20.*

2. Particularly To the *DISCONSOLATE  
RELICT*, and near *Relations* of our *Worthy  
Friend Deceased*. 'Tis Tru, It is, and can  
not but be A day of *darkness*, of *clouds*, and  
thick darkness To *you*, and us. It hath pleaſed the *Allwise God*, To take from you *The  
guide of your youth*, the desire of your eies,  
*the delight of your Soul*, and from *us*, and our  
Society, A very *considerabl* Pillar. For this  
we do, and cannot but truly *mourn*. But  
yet, both *you*, and we must remember, that  
we mourn *as becomes Believers*, not as those,  
that hav no hope, but according To the  
Apostles Advice, *1 Thess. 4. 13, 14.*

Something I suppose you expect con-  
cerning our dear Friend departed, I con-  
fess, I hav not the art of *embalming* the dead,  
And, whilst I utter any thing of them,  
would not willingly giv the least *occasion*  
To Any To cry out asſomtimes they did of  
that great *Lawyer*, Now, Now, *He pleads*,  
not for the Caus, but his Fee. However,  
had I not been so happily prevented by  
that

that fair, full, proportionat character, which that Reverend, and Faithful Minister of Christ gave of him to that solemn Assembly, that waited on his Herse To his Grave, 'Tis more than probabl, that I should hav ventur'd at som dashes at least with my Ruder Pencil, which now to do, after such an Apelles, would bee, not so much To add a gloss and lustre, as a Blot, and foil To so well drawn a Picture. And yet for All this, I should not be able To stem the Tide of my Affections, did I not greatly fear, that should I giv them the leaft rein, they would soon transport me into som Excesses concerning my dear, faithful, and Friendly *Gaius*. (For such He was to me and mine, from the first hour we saw his face, which is now near 23 years) which A Malevolent Capricio would not stick To censure for Paint, and Flattery. However before I Take my leav of his Ashes, Giv me leav To Tell the World, that he liv'd, and died, with a perfect Antipathy against Popish Principls, and Practises : dreaded the Return of Popery as much, if not more, than Death : bewailed and abhorred the Debaucheries of the Times and place wherin he lived. A cordial well-wisher to the best of Men and Interests. What A sober Citizen he was, and How Tru An *Englishman*, let the Common Council speak, amongst whom he sat for many years, and his Vote was alwaiies for Truth,

Truth, and peace, and soberness both in City, and Kingdom. As for his *charity*, The backs, and Bellies of the poor Orphans of *Christ's Hospital* may be instead of Tongues. to declare it. As for his *justice*, in Commerce and Trade, (that sparkling Diamond in the Ring of Christian Profession) The whol Circl of his Acquaintance, To my utmost Observation, giv him this Attest, That his *Word* to Him, was as Obligatory, as His *Bond* : and what he spake with his *Mouth*, he would faithfully fulfil with his *Hand*. A false Tongue, and Ballance were both an abomination to Him. He had learnt that from the God of Truth, and Righteousness. He durst not go beyond, or *defraud* his Brother in any matter, as well Knowing, *That his just All-seeing God would avenge that*.

A Word to his *Mourful surviving-half*, and I shall dismiss both the *Text*, and this *Assembly*. Your nearest, dearest *Bosom Friend* is now gon to sleep, *to sleep in Jesus*. It cannot be long, *you know not how soon*, you may from Heaven be called to mingl *Ashes* with him. *Whatever you clearly saw, and dearly lov'd, as Truly good in him, take it for your Copy*. Never forget that good God, that gav you so large an *Interest* in his Heart, and Hand. Your God by Him has fill'd your Hand with *power*, O may the same God fill your Heart with *grace*, most *faithfully* to improve your All for him, who hav so *graciously* received your All from Him. Fix, and keep your ey steady on *Luk. 12. 48. FINIS.*